

# BRITAINES GLORIE:

OR

AN ALLEGORY-  
CALL DREAME, WITH  
the Exposition thereof:

CONTAINING

- |    |                                |                     |
|----|--------------------------------|---------------------|
| 1. | The Heathens Infidelitie       | } in Reli-<br>gion. |
| 2. | The Turkes Blasphemie          |                     |
| 3. | The Popes Hypocrisie           |                     |
| 4. | Amsterdams Varietie            |                     |
| 5. | The Church of Englands Veritie |                     |

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Conceiued and written by ROBERT  
CARLIELL Gent.

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*Ex dono Congregat. Libr. Nicholli.*

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## [Directions for the Reader.

**T**He Dreame is implicate, or Allegoricall, in Verse.  
The Exposition is explicate, in Prose.

The Staffes are numbred for the speedie turning to the Exposition of every Staffe, which also beare the same numbers : without which, the Mysterie of the Allegory will hardly be understood.

The Henthens infidelity, is conteined in the first foure Staffes.  
The Turkes blasphemie from the fift Staffe to the eight.  
Amsterdams variety, from the eight to the thirteenth,  
The Popes Hypocrisie, from the thirteenth to the seauen and twentieth.  
Our Churches verity, from the twentie seauen to the last.



TO



TO ALL VERTV-  
OVS NOBILITIE,

Reuerend *Clergie*, and well  
affected *Gentrie*, ROBERT  
CARLIELL wisheth Grace,  
Mercy, and Peace, in  
*Christ Iesus.*

**R**IGHT Noble, Religious and  
Worthy Persons, the Title-Page  
demonstrateth vnto you, that  
the plot of this Fabricke hath a  
generall scope, & is erected vp-  
on all your seuerall reputations, so that for the  
interest which you may challenge in this Stru-  
cture, I will entitle you with the Dedication:  
For, in so much as God hath giuen you the in-  
heritance of Knowledge, Religion and Vertue,  
you are also coheires of the commendation  
thereof: And because this building is thus mag-  
nificently beautified with excellent Statues, no

“ T O T H E R E A D E R . ”

lesse persons then your selues, adorned with all the golden and precious Robes of faithfull Saints : Maruell not that I giue it a glorious name ; for if the Arke of God was called , *The Glory of Israel*, being a Type onely, *1 Sam. 4. 21.* Then the Gospell of Christ Iesus, the foundation of this Frame, shall make *Britaine* glorious eternally. I haue beene curious in the workmanship of this Edifice, and carefull lest my blunt edged Chisell, in the caruing of your pictures, and inscription of your Trophies, should blemish your personages, or dash out one letter of your fame: If I haue done well I shall be glad for my Countries sake ; If I haue committed any one errour, I disdaine not to haue it amended in this Worke , by such as are better experienced then my selfe. Meane time I desire my loue and good will may be louingly accepted, And so I rest,

*Yours, most deuoted,*

R. C.





## The D R E A M E.

1. **T**He Dreame is this: One in a shape diuine,  
Transported by the windes as swift as thought,  
Whose face more glorious then the Sunne did shine,  
Me to an unknowne climat quickly brought,  
Where of strange things that were within that Nation,  
And of their Natures he gaue true relation.

*1. Nothing's 1st  
Fable.*

2 He shew'd me Oare of Gold, which being tried  
As Metals vse to be, in burning fire,  
One would haue thought should haue bene purified,  
But contrary it turnd to filthy mire,  
And whosoever kept it afterward,  
Should be with Sprights and Goblins strangely fear'd.

3 Besides, the operation of this Oare  
Was, whosoever toucht it, to make blinde  
And sottish, so that they could neuer more  
Haue wit or sight in any perfect kinde,  
Except by bathing in one Riuer pure,  
In Europe Northward where they might haue cure.

4 In this strange Country also was a Flower,  
Which this good Angell had no sooner gather'd,  
But within one halfe quarter of an hower  
As a thing blasted suddenly it wither'd,  
And as the Marigold by the Sunne is spread,  
This by the Sunne shut up, and seemd as dead.

5 The Angell then transfer'd me to a Land,  
Where huge deformed ugly Gynns breed,

*2. This is blasphemy.  
[Cassan].*

which

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which spoild and burnt good corne which there did stand,  
 And set Tabacco that vsuauory weed.

One bad me taste, the Angell bad me leaue,  
 For that would me quite of my life bercaue.

6 For this is not a Man as you suppose,  
 But a black fiend, which humane shape assumes,  
 That takes Tabacco thus through mouth and nose,  
 And brings from Hell those Diuellish perfumes.

I started backe seeing it was a Diuell,  
 And prayed good Angell, saue me from this euill.

7 Be not affraid quoth he, thou shalt that see,  
 Before that we depart this wicked Land,  
 Which neuer eye beheld: And then to me

Appear'd damnd creatures in the flames to stand,  
 These are Tabacconists that for this turne,  
 Did whilst they liu'd before-hand learne to burne.

8. Then sodainely he snatched me up and flew,  
 Vntill he came vnto a thicke-set wood,

where trees of all sorts many thousands grew,  
 And likewise Shrubs innumerable stood:

And looke how many trees and shrubs there were,  
 So many seuerall fruits they all did beare.

9. Some were like Apples but were Crabs in tast,  
 And in the eating had but soure digestion:

Some were as bitter as the Oaken mast,  
 More fit for swine then any mans refection:

Some were delicious sweet, and perfect good,  
 Such as at first in Edens Garden stood.

10. But as that fruit was good and luscious,  
 The scituation of the Trees was bad,  
 For none of them by meanes of Vnder-bushes,  
 Sufficient roome to sprout their branches had,  
 So that for want of elbow-roome, a Tree  
 Not halfe so fruitfull was, as else might be.

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11 Vnfruitfull briars choakt their sappy roote,  
And with sharpe prickes did goad their tender Rinde,  
Thornes would not let their springing Armes to shoote,  
Sprigs of wilde Trees about their branches twinde,  
As if they all malicious enuie had  
At that good fruit, seeing their owne was bad.

12 Pity it was the husband-mans respect,  
Did not roote out these inconuenient lets;  
He might haue remedied that great defect,  
By burning up those preiudiciall sets,  
For those Trees properly are made to burne,  
As some to build, and some for other turne.

13 This when I had perused curiously,  
The Angell led me to a goodly Vine-yard,  
Kept by a Tyrant who swore furiously  
That he would kill me with his bloudy Whineyard,  
The Angell sued me, and compeld him to  
Declare the mischiefes which he there did do.

*The Noble Reparaty.*

14 Then thus the Tyrant timorously said,  
Northward from hence there is within a Land,  
Amidst the Sea a fruitfull Paradice made,  
Where goodly Vines in curious order stand,  
Which proue exceeding plentifull: And there  
I sometime great authority did beare.

15. And those faire Vines to all estates were free,  
As well the Plough-man as the Potentate,  
That euery begger might sufficed bee,  
Without controlement of the Magistrate.  
So all degrees by vertue of that Grape,  
Grew perfect wise, sober, temperate.

16 But I by craft and diuellish inuention,  
Desiring their subuersion, cut those Vines  
Vnseasonably, to hinder their extension  
In growth and spreading. And as oftentimes

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*As I with blood the routes should have made moist,  
A poyson strong I closely in did foyst.*

*17 Which to conceale from mens detection,  
This trick I had, I suffered none to come  
Within that Paradise for to make collection,  
But I my selfe in person, or else some  
Of my Confederates whom I put in trust,  
Deliver'd them how and to whom we lust.*

*18 Many diseases heereupon did grow,  
The Ague, Palsy, Megrin, Scurfe and Scab,  
The cause of Sickenneses they did not know,  
For no man of the Grapes suspicion had.*

*By this I got an ending of their dayes  
All that they had for Rosemary and Bayes.*

*19 At length my hellish purpose was descri'de  
By one that vomited a poysoned Grape,  
By reason of an Antidote applide.  
And all the Country then did beare me hate,  
And for those faults which I committed there,  
They banisht me, and so I thence came here.*

*20 And all these Vines which here you planted see  
Are of that sort, which I from thence did bring :  
But I have caused other weeds to be  
Set with them that they may together spring,  
And both at one time put into the Presse,  
The Grapes and weeds to make a mingled messe.*

*21 And to keepe well those weeds, I have ordain'd  
They be continually underpropt with stakes,  
By such as I have purposely retain'd,  
Who in like case for their owne lucre sakes,*

*Tenne times more curious are to trimme and prime  
Their hanches, then the branches of the Vine.*

*22. This mingle-mangle composition  
Hath much besotted all the peoples braines,*

*And*

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And such is their fond supposition,  
They hold him curst that from this drinke refraines:  
The gaine being great for selling of this Ale,  
Hath list my head as high as Dragons taile.

23. And all the Countrie call me Demy-god,  
Bending their knees to me with great deuotion,  
And offer Gold, Jewels and Emmerods,  
And all they haue for this my potion:  
But out alas, their blinde enchanted sight,  
Sees not the Adder me that doth them bite.

24. And that my gaine may be enlarg'd the more,  
I haue deuise'd a law on paine of death,  
That none the iuyce of Grapes shall tast, before  
The iuyce of Weeds be mixt, whereby of breath  
I haue bereaued thousands with this blade,  
Which for that purpose only I haue made.

25. The Angell answerd for this impious fact,  
A iudgement on thee sodainly shall come,  
Worse then the Serpents curse, for his wilde Act  
Which in deluding Euah he had done:

Vengeance from Heauen shall one day driue thee out,  
From this faire Vineyard with thy Rabble rout.

26. Who pittifully shall lament their case,  
Th'aspect thereof will be so vehement:  
But others shall reioyce at thy disgrace,  
And for deliuerance from thy mischeifes sent.  
And therefore double shalt thou punish't be,  
For thy delusion and wilde Tyrannie.

27. And then me thought I was translated thence *This City of London*  
Into a Paradise replenisht *with many Religions.*  
With fruitfull Trees, Corne, Vines, and Hearbs, from whence  
The Tyrant had before beene banished:  
Who when he kept it was not so perfidious  
As is the Man that keeps it now Religious.

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28 For hauing Children, he instructs them how  
They may those Trees, Corne, Vines, and Hearbs best keepe  
From Caterpillers, Cankers, and the Sow,  
That longs into that place by stealth to creepe,  
To spoyle the Paradise : Of which sort there were  
Some by that Tyrant left of purpose there.

29 So that this Paradise is like to flourish  
Vntill the finall period of all things,  
For his fayre issue know well how to nourish  
Those holy Plants, and those cleere water-springs  
Running there through to keepe from foule pollution  
Till all things haue their finall dissolution.

30 And how prouision is by Vertue made  
To keepe the Caterpillers from the trees,  
Is thus; A fire underneath is laid,  
Whose smoake consumes them as in swarmes of Bees  
Is used commonly to rid the Drones,  
And so they prone continuall fruitfull ones.

31 And that the Corne from Cankers may be cleane  
Thousands of carefull Labourers are fitted  
To polish, cleanse, and winnow, by which meane  
None but good Secde is to the ground committed :  
The like care is to cleare the hearbs from weedes,  
So there good Corne and good Hearbs onely breedes.

32 But to keepe out that beastly breed of Swine,  
Three thick-set hedges decely are placed  
About the Paradise, lest they should undermine,  
And so it might be utterly d-faced :  
These fences being strong, this stincking rout  
Shall ne're get in, though they runne round about.

33 The first and out-most hedge is guarded well  
By Champions of valiant condition,  
Whom much continually them to repell  
With shiela and speare, or sword, or such munition :

And

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*And if the Swine but once come neare that fence,  
One of those weapons sure shall beate them thence.*

34 *But if the Swine doe chance to sneake unseene  
Of all that well approued outward guard,  
Within their hedge, a little space betweene  
The first and second fence, them to reward,  
Lye Beagles to discover the intrusion  
Of those, that wish to Paradiſe confuſion.*

35 *Being set on by this quick-scented Crue,  
The second guard, being hunt-men, soone prepare,  
Who make those Swine their boldnesse for to rue,  
By force of lauelin, Pistoll, Pike, or Speare:  
Whose proued shields, and vertue of their Armes,  
Them 'gainst a thousand Swine will saue from harmes.*

36 *But say a foule Swine in a cleane beasts skinne,  
Were closely put (as none but cleane come there)  
Thinking by subtile policie to get in,  
Yet would it be desiride ere it come neere:*

*For the third guard is clad in Armes compleat,  
And search each beast that thither comes to eate.*

37 *And they with compleat furniture addrest,  
In single combat shunne no fierce assault,  
Such manly courage resteth in their breast,  
From an whole hoast they neuer will revolt,  
But fight couragiously and winne the day,  
And carry conquest for their prize away.*

38 *This goodly Paradiſe thus is safely kept  
From uncleane beasts, chiefly from Wolues and Bores,  
By Vertues care and provident respect,  
Who chiefe Commander is, and keepes the dores,  
And lets all in and out, and sets these guards,  
(Whom for their paines he daily giues rewards.)*

39 *And so the Lambs and silly Sheepe feede free  
From the Wolues rapine, and the Swines infection,*

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Plenty of Corne is alwayes seene to be,  
And fruits great store by Vertues good direction :  
Good Sallet hearbs abundant, water cleare,  
(As if it were distil'd) in Riuers there.

40 And those three Guards me thought devoutly pray'd  
For the continuance of this heauenly place,  
And God grant Vertue all happinesse they said,  
And his posterity, with encrease of grace,  
Mercy, and peace for euermore. And then  
Legions of Angells answered Amen.

Then toward me the Angell turn'd his face,  
And said he now had shew'd me good from euill,  
Vertue from vice, Cælestiall from base  
Terrestriall things, bright Angells from the Diuell,  
And of these things to know the explanation,  
Read these few leaues and see the Demonstration.

Which take and copy out, and them present  
Vnto your Native Brittish Countries view :  
For to that people they may best be sent,  
Whose Catholicke profession is most true :

I tooke my Pen as he gaue me Commission,  
And thus I writ the Visions Exposition.





## The Exposition.

I. ————— *One in a shape diuine,*

**B**Y these words is meant the Spirit of truth, the Re-  
velation of the mystery of Iesus Christ, the diuine  
and heauenly operation of the holy Ghost.

*Transported by the winds as swift as thought,*

Which is inspired, and breathed, into our soules, thoughts  
and consciences, from the mouth of the most sacred Trini-  
tie: as *Act. 2. 2.* it is said, that when the Apostles receiued the  
Holy Ghost, *suddenly there came a sound from heauen, as of a  
rushing and mighty winde, and it filled all the house where they  
sate.*

*Whose face more glorious then the Sunne did shine,*

The word of Truth may well be said to be farre more  
glorious then the Sun in brightnesse & shining, in respect  
of the integrity and eternity thereof: for the Sunne onely  
giueth light vnto the outward eyes, to guide our naturall  
feete from stumbling: But this gracious visitation in Christ  
Iesus hath lightned the darknes of our hearts, to guide our  
mindes and affections, lest we stumble at errors and deadly  
finnes, and so fall into perdition. *S. Iohn, 1. 4.* speaking of  
the worthinesse of the word, saith, *It was life, and the life  
(meaning Christ Iesus) was the light of men.*

*Me to an vnknowne climat quickly brought,*

By this is to be vnderstood a Representation vnto vs of  
such places, where the light of the Gospell hath not yet  
shined, and where the word of Truth is not yet preached,  
as amongst the Heathen people, Pagans, Infidels, Virgini-  
ans, and other the like barbarous and bruitish Nations :

and as it was with the Gentiles in the time of the Law before our vocation, as it is written, *We were sometimes strangers from the promise*, Ephes. 2. 12.

*Where, of strange things that were within that Nation,  
And of their Nature, he gaue true relation.*

That is, the Spirit of grace doth demonstrate vnto vs, the strange Religions and Heresies of those forraine Nations, their vaine superstitions, and blinde Idolatry, and the effects and euents of their errors: 1 Cor. 4. 5. *He will lighten things that are hid in darknesse, and make the Counsels of the hearts manifest.*

2 He shewed me Oare of God, ———

All is not Gold that glistereth, neither is this meant to be materiall Oare, but that which indeed (if it had been of the right touch) would haue been farre more pretious then gold. It is meant by their Religion, which being of a counterfeit stamp, is but a *superficies*, faire without, but drosse within; for instead of worshipping the liuing God, they adored a dead Idoll of gold, and sometimes of wood and stone: some of them also worship the Sun, the Moone, and the Starres; some put their trust in their Coyne; saying, with the couetous miser, *Pecunia omnia potest*: I pray God too many of those Idolaters be not amongst vs; nay, some worship the Deuill himselfe.

We read in the 2 Kings 16. 3. That *Ahaz King of Ierusalem made his sonne to goe thorow the fire, after the abominations of the Heathen, as a sacrifice to the Idoll Molech.*

Also, in the 2 Kings 21. it is said of *Manasseh*, that *hee built the high places which Hezekiah his Father had destroyed, and he erected vp Altars for Baal, and made a Grove as did Ahab King of Israel, and worshipped all the Host of Heauen, and serued them.*

And as in those times they worshipped the Gods of their Nations, 2 Kings 17. 29. So it is now with those ignorant incredulous

dulous people in our dayes which know not the true God

*which being tride  
As Mettals use to be, in burning fire,  
One would haue thought would haue beene purifide:  
But contrary, it turn'd to filthy mire.*

The Gospell of Iesus Christ is compared to a burning fire, most vehement, which maketh a change of things through all the World: as in *Luk. 12. 49.* Christ saith, *I am come to put fire on the earth,* speaking of the Gospell, so then this is the meaning of the last verses, That the Religion of those Idolaters and Heathen people, being compared and examined with our Catholike and Apostolike Doctrine, it needs no other touch-stone, it shewes both inside and outside, that in respect thereof it is base and vilde, and as durt and drossie to pure gold, as a pible-stone to a precious Diamond.

*And whosoever kept it afterward,  
Should be with sprites and goblins strangely scard.*

Heere it to be noted, that after our consciences haue beene throughly tried by the word of God, and that wee haue receiued by the spirit of Grace the knowledge of Christ Iesus, if we reuolt againe from the truth, to serue strange Gods, the Lord will giue vs ouer to the temptations of Sathan, hardnesse of heart, blindnesse of vnderstanding, and will bring vpon vs warre, famine, and all the curses mentioned in the Booke of his Law, and in the end death and destruction, & after death perpetual damnation.

It is euident in diuers places of the Old Testament, in euery Booke, that the Kings of Israell so long as they kept the Commandements of God and obserued his Lawes, as the Lord hath appointed, not according to their own imaginations, they prospered in all their doings, and many blessings were vpon them: But when they went a whore-

ing after strange gods, the vengeance and wrath of God came vpon them, with many heauy curses pronounced: whereof read 2.King 17 7.Exod.22.20. also 23.32.33.Deut. 17.from verse 2 to 8.also 29. from the 18.to the last Verse, also 30.17. 18.Reuel.21.8.

3 Besides, the operation of this Oare  
Was, whofoener toucht it, to make blinde  
And sottish, so that they could neuer more  
Haue wit or sight in any perfect kinde.

Here are described the effects of Idolatry, Blindnesse and dulnesse of vnderstanding: So here are blinde gods and blinde people.

2.Sam.5.8. When King David and his men went to Ierusalem vnto the Iebusites, he promised preferment to those that would smite the *Lame* and *Blinde*, meaning the Idols which his soule hated, as the text mentioneth.

And Salomon Wis 14.26.27. saith, that *the worshipping of Idols, which ought not to be named, is the beginning and the cause, and end of all euill: for either they be mad when they be merry, or prophesie lyes, or liue ungodly, or else lightly forswear themselves.*

The Apostle Paul also, writing to the Eph.4.17.18.19. exhorteth them, *that they will not walke as other Gentiles, in vanity of their minde, hauing their cogitation darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts, &c.*

And it may be truely applyed vnto them that is spoken by Isay the prophet, cap. 59.10. *They grope for the wal like the blinde, and as one without eyes, they stumble in the noone-day, as in the twilight, and they are in solitary places as dead Men.*

Except by bashing in ope Riuer pure,  
In Europe Northward where they might haue cure.

The word of God in diuers places of the Scripture is  
likened

likened to Riuers and waters, whereby is meant, that if those Idolatrous Nations haue recourse to the holy Scriptures, as they are now professed and taught in the Church of great Britaine, they shall bee deliuered and freed from their blindness and ignorance.

*Iohn 4.14. Whosoever drinketh of the water (saith Christ) that I shall giue him, shall neuer be more a thirst, but the water that I shall giue him, shall bee in him a well of water, springing vp into euerlasting life.*

*Ezech. 47. 8. 9. The Scriptures are called wholesome waters, in these words; These waters issue out towards the East Country, and runne downe into the plaine, and shall goe into one Sea, and the waters shall be wholesome, and euery thing which moueth wheresoeuer the Riuers come, shall liue: and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be wholesome, and euery thing shall liue whither the Riuer commeth.*

Also in the *36. ver. 25.* Gods Spirit is compared to cleane water: where the Lord saith; *I will poure cleane water upon you, and ye shall be cleane; yea, from all your filthinesse, & from all your Idols will I cleanse you.*

And the Apostle *Paul* writing to the *Eph. cap. 5. ver. 26. 27.* sheweth how Christ sanctifieth and clenseth his Church by the washing of water through the word, that hee might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing, but that it should be holy and without blame.

Lastly, Baptisme (which these Heathen people haue not) is a token, that God hath consecrated the Church to himselfe, and made it holy by his word, that is, his promise of free Iustification and Sanctification in Christ.

*4 In this strange Country also was a Flower,  
Which this good Angell had no sooner gather'd,  
But within one halfe quarter of an hower*

*As*

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*As a thing blassed, sodainly it wither'd,*

*As the Marigold by the Sunne is spread,*

*This by the Sunne shut vp and seem'd as dead.*

Certaine it is, that there is a flower in the Indies, which when the Sunne shineth it shuts it selfe close, as a Marigold openeth by the sun. And there is a Tree called the shame-fac'd-Tree, which groweth very faire and greene, whose leafe if you touch, though you plucke it not from the tree, yet it will shrinke together for a season, like as if it would wither, and so continue vntill your departure from that place; but the purpose here is not to discouer naturall causes, but to make spirituall vse.

Therefore by this flower is signified the weake faith of these Infidels, which as it is little or none at all, so it hath no sure foundation whercupon it is built, and therefore cannot stand against the power of the spirit of truth, no more then the idol Dagon did before the Arke of the Lord, whercof it is written, 1 Sam. 5. 2 3. 4. *That the Philistines tooke the Arke of God, and brought it into the house of their chiefe Idol Dagon, and set it by Dagon. And when they of Ashdod rose the next day in the morning, behold Dagon was fallen vpon his face on the ground before the Arke of the Lord. And they tooke vp Dagon and set him in his place againe, And they rose vpearly in the morning next day, and behold Dagon was fallen againe vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold, onely the stumpe of Dagon was left to him.* And so it is with this flower, which properly I cannot call Faith, seeing the Apostle Paul 2. Thes. 3. 2. *saith, all men haue not faith,* but it is a kinde of blinde zeale in their blind Religion, which at the appearance and tryall of the spirit of God withereth like a flower.

5 *The Angell then transfer'd mee to a Land,*

*Where huge deformed vgly Giants breed,*

*Who spoil'd and burnt good Corne which there did stand,*

*And set Tobacco that soule sinking weed.*

By

## BRITAINES GLORY. 7

By this Land is conceiued so much as is vnder the Dominion of the great Turke, where the people may properly be called deformed vgly Gyants in respect of their horrible foule Heresies, and blaspheemies, which in them is more monstrous and damnable, then in the heathen people before mentioned, which neither haue heard of Christ since his comming: nor any type, figure, or Prophecie of him before his comming: But these Monsters haue euer had the Law of *Moses* among them, and also the bookes of the Prophets, which likewise they haue now in vse; whereby the knowledge of the true Messias was prefigured vnto them: They did also heare of his comming, of his Doctrine and Miracles; Yet, these sauage and wilde Gyants of the earth, which neuer were naturally borne, as I may say in respect of regeneration, wast and burne vp (our Bibles wherein is written the Gospell of our blessed Sauour) that good seede which that great Husbandman Christ himselfe did sow within their Land, *The bread of life. Iohn 6. 48.*

*I am the liuing bread (saith Christ) which came downe from Heauen, If any man eate of this bread he shall liue for euer: And the bread that I will giue is my flesh, which I will giue for the life of the World. Iohn 6. 51.*

This bread was giuen to the Iewes before any other Nation (which is within the Turks Dominion now by Inuasion) being the elect people of God, before the calling of vs the Gentiles, as appeareth, *Math. 15. 26.* When the Canaanitish woman cried out to Iesus for her daughter which was miserably vexed with a Deuill: Christ answered, *It is not good to take the Childrens bread (which were the Iewes) and to cast it to whelps,* whom Christ so called being strangers from the house of God: But Christs holy name be glorified, *that now we are made partakers of this heavenly bread, whereby we are made one body with him, 1. Cor. 10. 17.*

But instead of this bread of sincerity and truth. *1. Cor. 5.*

These

These deformed Gyants the Turkes, haue sowed another kinde of seede, such Corne as will proue vnto them as the bread of Affliction mentioned in the 1. Kings 22. 27. Or as the bread of teares, Psal. 80. 5. Or as the bread of Adversitie. Isa. 30. 20. For it is Tabacco, it is the black seed of blasphemy, which they haue sowne, a horrible contempt and defiance of the Gospell, and an approbrious iniury and violence done to Christ himselfe, worse then the blasphemie of Pharaoh, saying: *Who is the Lord that I should heare his voyce, and let Israell goe? I know not the Lord, neither will I let Israell goe.* Exod. 5. 2. Worse then the blasphemie of Olofernes, saying: *Who is God but Nebuchadonoser?* Iudith. 6. 2. 5. Worse then the blasphemie of the Pharises, that said, *Christ cast out Diuels by Belzebug the chiefe of Diuels,* Luke 11. 35. For the Turke yet ceases not to defie and blaspheme Christ Iesus that was crucified about 1587. yeares past. terming himselfe in derision and scorne of the Saviour of the World, occupier and possessor of the Tombe of the hanged God of the Iewes: And in the Gates of their Temples (I tremble to thinke of their diuellish rebellion against the Lord) they place the Image of Christ hanging vpon the Crosse with his head downewards, when they haue taken a Christian, and they force him either to turne to their abominable Religion, or else put him to extreame and miserable slavery, in which desperate case many Christians are drawne to reuolt from their faith, and belieue in Mahomet, and then when the Christians enter into their Church, they are constrained to spurne that Image on the face, in despight and defiance. Let the World iudge what they doe to Christ himselfe in their hearts, when to his Image they are so spightfull: For which cause this their odious blasphemie is compared to that stinking weede Tabacco: For as Tabacco being suckt into the mouth, causeth men to euacuate a noysome choaking smoake, and maketh the  
body



## BRITAINES GLORY. 9

body of Man blacke and vncleane within : so doth their profession & their faith in their Religion make their soules black, and cause filthy blasphemies to come out of their mouthes, as it is written of Antichrist, *He opened his mouth vnto blasphemie against God, to blaspheme his name and his Tabernacle and them that dwell in Heauen, Reuel. 13, 6.*

*One bad me taste,* —————

*Satan had bene a tempter from the beginning, and is, 1. Theff. 3. 5. and consequently the wicked which are the children of the Deuill are alwaies ready to seduce and deceiue the children of God, and cause them to forsake God if it were possible, but such are enemies to Christ & deceiuers.*

*Many deceiuers are entred into the world which confesse not that Iesus Christ is come in the flesh, Hce that is such a one is a deceiuer and an Antichrist. 2. Iohn 1. 7.*

————— *the Angell bad me leane,*

*For that would me quite of my life bereaue.*

By the corruption of Nature wee dayly commit sinnes of infirmities, but such as belong vnto the Lord shall be kept and preserued by his grace from falling into heynous sinnes such as blasphemie is, wee are deliuered from the snares of death, the delusions of the Deuill, and the temptations of the wicked by the infusion of Gods spirit, and the illumination of the Gospell.

*The Lord knoweth to deliuer the Godly out of temptation, 2. Pet. 2. 9.*

*Because thou hast kept the word of my patience, therefore I will deliuer thee from the houre of Temptation. Reuel. 3. 10.*

*6 For this is not a Man as you suppose,  
But a black fiend, which humane shape assumes,  
That takes Tabacco thus through mouth and nose,  
And brings from Hell those diuellish perfumes.*

The

*The first man Adam was made a living soule, 1. Cor. 15. 45. After the Image of God according to his owne likenesse, Gen. 1. 26. That is, in righteousness and true holinesse, Ephe. 4. 24. and continued in that state vntill his fall. The last Adam was made a quickening spirit, 1. Cor. 15. 45. that is, Christ bringeth vs from Heauen the spirit of life, whereby wee are now in the state of Grace: Of which state the Turkes haue no part, because they denie and defie Christ.*

*So then the Turkes are the Children of the Diuell, according as Saint Iohn writeth Chap. 8. 44. Yee are of your father the Diuell, and the lusts of your father you will doe.*

*As for their Blasphemie, of all the finnes of the World that man can commit, it is so high and presumptuous against our Saviour that dyed for vs, that the very light of our naturall vnderstanding without any further probation of Scripture, will tell our hearts and consciences with feare and trembling (if we haue any conscience at all, or except we haue a seared conscience) that it is the very workes of darknesse, hellith and damnable, and if there be any spirit of error and wickednesse worse then Deuills, it is their inuention and Doctrine, For Diuels know and confesse Christ, Luke 4. 41. Oh miserable and wretched people that hauing the shape of men, they should be worse then Diuels.*

*I started back, seeing it was a Diuell,*

*And prayed, Good Angeli saue me from this euill.*

*By the starting back is meant that we should not keepe company with the wicked blasphemers of Christ, but flie from them: Put away therefore from among your selues that wicked man, 1. Cor. 5. 13. which is spoken of those which are without, that is, which are not subiect to Gods word, and to the discipline of the Church.*

*The last verse signifieth, that wee ought to pray in the Holy-Ghost. Iude 20. ver. Edifie your selues in your most holy Faith, praying in the holy Ghost.*

*And*

## BRITAINES GLORY. 11

And *Mat. 6.9.* Christ himselfe commandeth vs to pray thus, *Our Father, &c. But deliuer vs from euill, &c.*

7 Be not affraid quoth he, —————

Heere is to be obserued the singular loue of Christ, that in any feare or danger hee will comfort and strengthen such as belong to him, *Iohn 16. 33.* Christ speaking to his Disciples saith, *In the World yee shall haue affliction, but be of good comfort, I haue ouercome the World:* Wherefore let vs say with the Apostle Paul, *2. Cor. 1. 3. 4.* *Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercy and the God of all comfort, which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our selues are comforted of God.*

————— thou shalt that see  
Before that we depart this wicked Land,  
Which neuer eye beheld. —————

Sometimes the Lord sheweth signes and wonders that his power may be knowne, *Exod. 34. 10.* Sometimes for the confirmation of the doctrine of them that belecue, and establishing of their Faith, *Mark 16. 17.* Sometimes preceeding the day of Iudgement, *Mat. 24. 29. 30. 31.* So is it also with his sights, hearings, and apparitions, *Iosu. 5. 13. 14. 15. 2. King. 7. 6. 7. Act. 16. 9. 18 9.*

————— And then to mee  
Appear'd damnd creatures in flames to stand,

Heere is the iust iudgement of the Lord scene vpon the wicked for their vnbeliefe: He that wil belieue and bee baptized shall be saued, but he that will not belieue shall be damned, *Mar. 16. 17.* For the time is come that iudgement must begin at the house of God. If it first begin at vs, what shall the end bee of them that obey not the Gospell of God? and if the righteous  
scarce

• scarce be saued, where shall the vngodly and sinner appeare?

• 1. Pet 4. 17. 18.

Alloz. *Thef. 2. 8. 9. 10. 11. 12.* The Apostle Paul speaking of the wicked man that shal be reuealed, saith, *The Lord shall consume him with the spirit of his mouth, and because that wicked mans comming is by the working of Sathan, with all power and signes, and lying wonders, and all in deceiueablenesse of vnrightheousnes among them that perish, he sheweth, because they receiued not the loue of the truth that they might be saued, Therefore God shall send them strong delusion, that they should beleue lyes, that all they might be damned which believed not the truth, but had pleasure in vnrighteousnesse.*

Many examples may be produced out of the Scriptures, to proue and declare the iudgement of God against the wicked, will be terrible and fearfull at the day of his second comming; and that Hell is prepared from the beginning for the Deuill and his Angels, and all wicked persons. One more onely shall suffice to shew the Description of Hell, that these wicked blasphemers, & all others may be affrighted in their consciences, and conuert and be saued. *Isa. 30. 33.* The Prophet saith, that *Tophet* is prepared of olde, that is, Hell, *It is euen prepared for the King, he hath made it deepe and large, the burning thereof is fire and much wood, the breath of the Lord like a Riuer of brimstone doth kindle it.*

• These are *Tabacconists* that for this turne,

• Did whist they liu'd before-hand learne to burne.

These *Tabacconists* are those blasphemers spoken of before, and such as dispise the word of truth, and the Gospell of Christ Iesus, whose wickednesse is said to burne as fire whilest they liue: *Isa. 9. 18. 19.* For wickednesse burneth as a fire, it deuoureth the briers and the thornes, and will kindle in the thicke places of the Forrest: and they shall mount vp like the lifting vp of smoke. By the wrath of the Lord of Hosts shall the Land be darkned, & the people shall be as the meat of the fire.

8. Then

8. Then sodainely he snatcht me vp and flew,  
 Vntill he came vnto a thicke-set wood,  
 Where trees of all sorts many thousands grew;  
 And likewise Shrubs innumerable stood:  
 And looke how many trees and shrubs there were,  
 So many seuerall fruits they all did beare.

Here is represented vnto our eyes the confused mixture of opinions and Sects of Religion in *Amsterdam*, a Towne within the 17. Prouinces, where it is certainly knowne, that there be more varieties of doctrines, then in any one place of the world, as namely, Protestants, Papists, Anabaptists, Brownists, Arrians, the Family of Loue, and such like, and I thinke some of no Religion at all, wherefore the place is compared to a wood, the people to Trees, and their sects to Fruits, which may fitly be said to be of seuerall kinds in respect of the difference of opinions. *Euery Tree is knowne by his fruit whether it bee good or euill, Mat. 12. 33. A good Man out of the good treasure of his beare bringeth forth good things, an euill man out of an euill treasure bringeth forth euill things. Mat. 12. 35.*

9. Some were like Apples but were Crabs in tast,  
 And in the eating had but soure digestion:

This may be vnderstood of the fruits of Mans inuention, which carry onely a similitude of goodnesse, but are bad in themselues, as the Crab is like to an Apple, but is lesser and far worse in taste. Such is the hypocrisie of the Brownists, whose digestion is soure, (that is) their punishment certainly will be very grievous vpon themselues: Seeing that the earth which sinneth not shall be made waste because of their wickednesse, as in *Micah 7. 13.* Notwithstanding the Land shall be desolate, because of them that dwell therein, and for the fruits of their inuentions.

Some were as bitter as the Oaken mast,  
 More fit for swine then any mans refection:

C

These

These are the fruits of the flesh, which in many things are brutish. Ro. 7. 18. *I know* (saith the Apostle Paul) *that in me, that is, in my flesh, dwelleth no good thing, for to will is present with mee, but I finde no meanes to performe that which is good.* Gal. 5. 19. *The workes of the flesh are manifest, which are Adulterie, Fornication, Vncleannesse, Wantonnesse, Idolatrie, Witchcraft, Hatred, Debate, Emulations, Wrath, Contentions, Seditions, Heresies, Enuie, Murders, Drunkennesse, Gluttonie, and such like.* To all these euery man is naturally prone, but two of these may be appropriated to the fruits of the Papists, to wit, Fornication and Idolatrie, the one being tolerated, the other allowed by their Religion, so that it seemeth they neuer learned this lesson of Saint Paul, or else they scorne to allow his Doctrine, or else it is out of their booke. But let them know, as Saint Paul saith, *That such shal not inherit the kingdome of God.*

*Some were delicious sweet, and perfect good,  
Such as at first in Edens Garden stood.*

These are the fruits of Righteousnesse and of the Spirit, and may be said to proceed from a true zealous Protestant.

Gal. 5. 22. *The fruit of the Spirit is Loue, Ioy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meeknesse, and Temperance.*

10. *But as that fruit was good and luscious,  
The situation of the Trees was bad,  
For none of them by meanes of Vnder-bushes,  
Sufficient roome to sprout their branches had,  
So that for want of elbow-roome, a Tree,  
Not halfe so fruitfull was, as else might be.*

Many times it falls out that the Godly are hindred by the wicked, that they cannot shew their good workes in such measure as they would. For the profession of the true  
Gospel

Gospell of Iesus Christ, is oftentimes eclipsed in them by the darke cloudy meetings, and mixture of Heresies of others, among whom they liue, so that it doth not shine with his perfect light, especially among such as either refuse to heare the Gospell of Christ at all, or else if they heare it, they will peruert it, and make the construction thereof according to their owne fantasies. So these vngodly people are compared to vnder-bushes, that hinder the propagation of Gods holy word, and the growing and prospering of the fruits of the spirit.

And they are like to the Pharises, that neither would be- lieue the Gospell themselves, nor suffer others to be- lieue, *Math. 23. 13.* And like to the Iewes spoken of in the 17. Chapter of the Acts of the Apostles, where *Paul* being in Thessalonica, (as his manner was) went into their Syna- gogue, opening and alleading, *that Christ must haue suffe- red and risen againe from the dead*, and some beleued; but the Iewes which beleued not, tooke vnto them certaine va- gabonds, and wicked fellows, and made a tumult in the Citie, and would haue brought *Paul* out to the people.

II *Vnfruitfull briars choakt their sappy roote,  
And with sharpe prickes did goad their tender Rinde,  
Thornes would not let their springing Armes to shoote,  
Sprigs of wilde Trees about their branches twinde,  
As if they all malicious enuie had  
At that good fruit, seeing their owne was bad.*

Enuie is one of the fruits of the flesh, as before mentio- ned, and therefore is altogether repugnant to the spirit. And heere is demonstrated vnto vs, the malice of the Chil- dren of the Deuill against the Children of God. Accord- ing as Christ saith to his Disciples, *Ye shall be hated of all men for my sake, Math. 10. 22.* They that doe maintaine those wicked Heresies, and vaine inuentions, haue their eies euil,

because the protestant is good.

The similitude of sharp pricking bryars and thornes is alluded vnto such as haue heard the word, *but the cares of the world, and the deceitfulnesse of Riches, and the lusts of other things, enter in and choake the Word, and it is vnfruitfull, Mark. 4. 19.* But that is not all the hurt they doe, to be vnfruitfull in themselves, for the nature of such bryers and thornes, is to make the ground barren round about where they grow, and to hinder the growth of any thing that is neere therevnto.

And they may be said to be wilde Trees, which haue not the knowledge of truth grafted in their hearts, of which there are too many in that place, and those of seuerall sects; so that it is now with the good Protestant in that place, as it was with the Children of Israel, who being but one people in their journey to the Land of promise, met with diuers Nations that resisted them; & being there is but one truth which the Protestants professe, *the e they are much cumbered and troubled with many hoasts of Errors;* but as the Lord euer gaue the Conquest to the Israelits, so no doubt he will doe to the Protestants.

12 *Pitty it was the husband-mans respect,  
Did not roote out these inconuenient lets;  
He might haue remedied that great defect,  
By burning vp those preiudicall sets,*

What greater ruine and spoiling of a delicate fair garden then to suffer it to be ouer-grown with weeds? What greater confusion to a Common-wealth then errors in Religion? and as it belongs to the prouidence and care of a good Gardener, to preuent the one: So it appertaineth to Magistrates and Ecclesiasticall gouernors, to remedy the other, so neere as they can.

But it fells out sometimes, that those weedes onely which are grown great and apparant, are onely pluckt vp, the rest being



being neere the ground amongst good hearbes are not so easily discerned, so it is with Sects, which if they once grow vp and shed their seed, they cannot be clensed, they multiply so fast, and grow so thick, that commonly they ouer-grow the good Religion. And likewise in goodly fruitfull Orchards, where trees are pestered thick together, the bad trees that are vnfruitfull, hinder the prospering of the good trees, that they cannot be so fruitfull as otherwise they might be. Euen so is it with the good and sound Religion of the Gospell, amongst other wicked Sects and deuisions of opinions. But if laborers were purposely appoynted for the one, and subordinate Ministers for the other (because the eie of the Magistrate cannot see all) both the one, and the other, might be freed from these great inconueniences.

*For those Trees properly are made to burne,  
As some to build, and some for other turne.*

The vse of Trees is diuers, according to their natures: some are for timber and building: as we read, 2. King. 5. 56. *And behold (saith Salomon) I purpose to build an house vnto the name of my Lord my God. Now therefore commaund that they hew me Cedar trees out of Lebanon: of such trees, that is, of the faithfull, God hath beautifully built his Church militant heere on earth; Ye are Gods husbandrie, and Gods building, 1. Cor. 3. 9. Now concerning Thornes and Bryers, that is, the wicked, they were from the beginning ordained for the fire. And so likewise euery tree though it bring forth fruit, yet if the fruit be not good, it is hewen downe and cast into the fire, Math. 7. 10. If any man abide not in me (saith Christ) he is cast forth as a branch, and withereth, and men gather them, and cast them into the fire, and they burne.*

13 *This when I had perused curiously,  
The Angell led me to a goodly Vine-yard,  
Kept by a Tyrant who swore furiously  
That he would kill me with his bloody Whineyard,*

## 28 BRITAINES GLORY.

By this Vineyard is meant the Church of Rome (in respect the Gospell of Christ is there preached, though with many Heresies) and by the Tyrant is vnderstood the Pope, whose bloody disposition I need not tell to the world, he is so well known, & manifested to be such as *Salmon* speaketh of, *Pro. 28. 15* As a roring Lyon is a wicked Ruler over the poore people, for he can neuer be satisfied, but euer oppresseth and spoileth, And he is worse then *Herod* the tyrant, who sent forth and slew all the male children that were in *Bethlehem*, and in all the Coasts thereof, from two yeare olde and vnder: For the Pope he neither spareth men, women nor children, yong nor olde. The Prophet *Mica. cap. 3. 2.* writing against the tyranny of false prophets, saith, *They hate the good and loue the euill, they pluck off their skinnnes from them, and their flesh from their bones, and they eate also the flesh of the people and breake their bones, and chop them in peeces as for the pot, and as the flesh within the Caldron.* And as the Prophet *Zeph.* spake concerning the Citie of *Ierusalem*, so it may be fitly applyed to the Citie of Rome *Zeph. 3. 1. 2. 3. 4.* *Woe to her that is filthy and polluted, she heard not the voice, she receiued not correction, she trusted not in the Lord, she drew not neare vnto her God; her princes within her are as roaring lyons, her Iudges are as wolues in the evening, which leaue not the bones till the morrow, her Prophets are light and wicked persons, her priests haue polluted the Sanctuary, they haue wrested the Law.*

The Angell said mee, —————

It is the Lord that deliuereth vs out of all aduersitie, *2. Sam. 4. 9.* *Dauid* in the 22, Chapter of the same Booke, 23. verses, confesseth, that the Lord was his Rock, his fortresse, and he that deliuered him: saying further, *God is my strength, in him will I trust, my shield, and the horne of my Saluation, my high tower, and my refuge, my saviour, thou hast saued me from violence. Euery word of God is pure, he is a shield to them that trust in him, Pro. 30. 5.*

and

— and compell'd him to  
*Declare the mischiefes which he there did do.*

It is the iustice of God, that the wicked confesse their sins to their condemnation, for they will not belieue to obtaine remission: and their own words shall be a sufficient proofoe to condemne them if there were no other thing.

*Euery man shall be iustified or condemned by the words of his owne mouth, Math. 12.37. Pharaoh calld for Moses and Aaron, and confessed that he had sinned, and that the Lord is righteous, but he and his people were wicked, Exod. 6.27.*

14 Then thus the Tyrant timorously said,

This sheweth that the power of God maketh the wicked afraid: The Israelits hauing scene the mightie power of God feared the Lord, Exod. 14.3 1. Adam after he had sinned was afraid of God, Gen. 3.10.

And the word of the Lord is heerein fulfilled; for the Lord threatneth *they shall be afraid in their Chambers, which prouoke him by Idolatrie, Deut. 32,25.*

*Northward from hence there is within a Land,  
 Amidst the Sea, a fruitfull Paradise made,  
 Where goodly Vines in curious order stand,  
 Which proue exceeding plentifull: ———*

That is, within this Iland of great Britaine, which lieth Northward from Rome, the Gospell of Iesus Christ which is compared to a fruitfull Paradise of Vines, doth plentifully abound, and the profession thereof is spread throughout the same, like as goodly Vines flourish and spread. The Prophet David speaking of the Church, Psal. 80.8. compares it to a Vine, *Thou hast brought a Vine out of Ægipt, thou hast cast out the Heathen, and planted it, thou madest roome for it, and diddest cause it to take root, and it filled the Land, the mountaines were couered with the shadow of it, and the boughs thereof are like goodly Cedars, shee stretched out her braunches vnto the Sea, and her boughs vnto the Riuer.*

I am

## 20 BRITAINES G L O R Y.

*I am the Vine (saith Christ) and my father is an husband-  
man, Iohn 15.1.*

*And there  
I sometime great authoritie did beare.*

Too great was the Popes authority in this Kingdome,  
when before the Raig of King Henry the eight he had the  
supremacie.

15. *And those faire Vines to all estates were free,  
As well the Plough-man as the Potentate,  
That eucry beggar might sufficed bee,  
Without controlement of the Magistrate.*

The freedome of the Gospell is two-fold : free of ex-  
pence and restraint. The Apostle Paul, 1 Cor. 9. 18. speaking  
of the Preaching of the Gospell, saith thus, *What is my re-  
ward then, verily, that when I preach the Gospell I make the  
Gospell of Christ free, that I abuse not mine authority in the Go-  
spell, that is, that I be not chargeable to them to whom I  
preach, seeing that they thinke I preach it for gaines.*

And the same Apostle, 2.Tim. 2.8.9. exhorting Timothie  
to be constant in trouble, to suffer manly, and to abide fast  
in the wholesome Doctrine of our Lord Iesus Christ, bids  
him remember, *that Iesus Christ made of the seede of David,  
was raised againe from dead, according to Saint, Pauls Gos-  
pell, wherein the Apostle suffered trouble as an euil doer euen  
vnto bonds, but the word of God is not bound, thereby shewing  
that notwithstanding his imprisonment, the word of God  
hath his race, and increaseth.*

*So all degrees by vertue of that Grape,  
Grew perfect wise, sober, temperate.*

Who seeke wisdom early shall finde it, that is, they that  
study the word of God diligently, and with a desire to pro-  
fit, shall finde wisdom: Riches and honour are with her, euen  
durable riches and Righteousnesse, that is, spirituall treasures &  
beauty things, Pro. 8. 17. 16. Moses exhorting the people to  
keep the ordinances and lawes of God. Deut. 4. 6. tels them,  
*that*

that is their wisdom and their understanding in the sight of the people, which shall heare all those ordinances, and shall say, onely this people is wise, and of understanding, and a great Nation. The wisdom of the World is but foolishnesse with God, 1. Cor. 1. 20. But unto them which are called both of the Iewes and Grecians, Christ is the power of God and the Wisdom of God; for the foolishnesse of God is wiser then men, and the weakenes of God is stronger then men, 1. 24. 25.

Also the words of God are the words of sobriety and truth, as appeareth in the Acts of the Apostles, 26. 25. where the Apostle Paul rehearsing his conuerſation to approue his Innocencie, being accused before Festus, said, *I am not mad noble Festus, but speake the words of truth and sobernesse.*

16 But 1 by craft and diuellish inuention,  
Desiring their subuersion, cut those Vines  
Vnseasonably, to hinder their extension  
In growth and spreading.

The Deuill and the Pope haue euer yet beene enuious against the propagation of the Gospell, and haue laboured by all the deuises that possibly they could, to extinguiſh, or at least to obſcure the true light thereof; wherefore it was a subtil deſceit of the Pope, to haue the word of God ſet forth in the Latine Tongue, which the common people could not vnderſtand, whereby the knowledge of the Goſpel was like the Sunne in Eclipſe, and could not be ſo generally ſpread as if it had beene written in their naturall Engliſh; ſo therevpon it may be ſaid, that it was vnſeaſonably cut, to hinder the extention thereof.

The Apoſtle Paul, 1. Cor. 14. 1. 2. ſpeaking againſt prayer & ſeruiſe in a ſtrange tongue, exhorteth men to follow after loue, and covet ſpiritual gifts, and rather, that they may prophesie, (that is, to expound the word of God to the edification of the Church) for he that ſpeaketh a ſtrange tongue, ſpeaketh not unto men but unto God, for no man heareth him, (that is, vnderſtandeth him.)

Also

Also in the 4. and 5. verses of the same Chapter, the Apostle saith, *hee that speaketh strange language edifieth himselfe, (for hee profiteth none saue himselfe) greater is he that propheseth, then he that speaketh diuers tongues, except he expound it to: the Church may receiue edification.*

*And as oftentimes  
As I with bloud the Rootes should haue made moist,  
A poyson strong I closely in did foist.*

That is, as often as the Pope and his Ministers should haue sincerely deliuered the word of God to the people according to truth, wherby it might haue taken roote in their hearts, so often they preached their own inuentions, bringing in many horrible new heresies which poysoned the peoples vnderstanding. S. Paul gaue them other direction, 2. Tim. 2. 15. *Study (saith he) to shew thy selfe approued vnto God, a workeman that needeth not be ashamed, deniding the word of truth aright.* But the words of that holy Apostle, 1. Tim. 4. 1. 2. 3. are truly verified in the Pope and his Ministers, *Now the Spirit speaketh euidently, that in the latter times some shall depart from the faith, and shall giue heede vnto spirits of error, and doctrines of Devils (meaning false teachers) which speaking lies through hypocrisie, haue their consciences burned with an hot Yron, forbidding to marry, and commanding to abstaine from meates, which God hath created to be receiued with giuing thanks, of them which beleue and know the truth.* And as for the Gospell, as it is professed by them, Deut. 32. 32. 33. there it is decyphered, *Their Vine is the Vine of Sodom and the Vines of Gomorah; their Grapes are Grapes of gall, their Clusters bee bitter, their Wine is the poyson of the Dragons, and the cruell gall of Aspes.*

17 *Which to conceale from mens detection,  
This trick I had: I suffered none to come  
Within that Paradise for to make collection,  
To cast a mist before the peoples eies, that they might not dis-*

discerne the false Doctrine and superstitious ceremonies which were then brought into the Church; the Pope would suffer none to haue the Bible in English, lest their heresies should be detected, and their discipline despised; (for the Pope and his Ministers know in their consciences, if they haue any consciences (or else God lighten their vnderstanding, that they may know) that their Doctrine is a Doctrine of vanity, and the worke of errors, according to the Prophet Iere. 10. 8 *They altogether dote and are foolish, for the stocke is a Doctrine of vanity.* Where because the people thought that hauing Images was a meane to serue God, & to bring them to the knowledge of him, the Prophet sheweth, that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God.

*But I my selfe in person, or else some  
Of my Confederates whom I put in trust,  
Deuise them how, and to whom we lust.*

The common people wanting the knowledge of the Latine tongue, were forced to receiue the word from the Priests, deliuered according to their owne fantasies, and so were deluded by these false teachers: of whom the Apostle Peter prophesied, 2 Peter. 2. 1. 2. 3. *But there were false Prophets also among the people. euen as there shall be false teachers among you, which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, and bring upon themselves swift damnation, and many shall follow their damnable waies, by whom the way of truth shall bee euill spoken of, and with couetousnesse shall they, with feigned words, make merchandize of you, which is euidently seene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus.*

18 *Many diseases hereupon did grow,  
The Ague, Palsey, Megrims, Scurfe and Scab,*

This

This false doctrine brought in by the Pope and his priests hath wrought many sects, opinions, & diuisions in this our true Catholike Church, and by that meanes, many doubts, questions and controuersies did arise, which are compared to Agues, Palsies, and Megrims, and are as great a blemish to the true faith in Iesus Christ, as a scurffe or a scab is to a naturall mans body. *For this cause, saith Saint Paul, 1. Cor. 11. 30. many are sicke and weake among you, and many sleep, that is, they dyed or be dead.*

*The cause of Sickennes they did not know,  
For no man of the Grapes suspicion had.*

The Pope and his Priests will say that they are the people of God, make a faire outward shew of sanctitie in words, but not in action, for they abuse Gods name, and colour it with shadow of Religion to cloake their hypocrisie. The Prophet Micah 3. 11. speaking of the heads of the house of Jacob and the princes of the house of Israell, figureth out plainly the state of Rome: saying, *They abhorre iudgement and peruert all equity: they build vp Zion with bloud and Ierusalem with iniquity,* (that is, they build them houses by bribery) *The heads thereof iudge for rewards, and the Priests thereof teach for hire, & the Prophets thereof prophesie for money, yet wil they leane vpon the Lord & say, Is not the Lord amongst vs? no euill can come vpon vs:* which hypocrisie being thus cloaked with Religion, is the more free from suspicion of the people.

*By this I got an ending of their dayes  
All that they had for Rosemary and Bayes.*

The silly people were taught such blinde deuotion, that notwithstanding their dayly offerings to Idols, which came to the vse of the Priests, and whereby they grew exceeding rich, commonly at the time of their deaths, they would bequeath all, or the greatest part of their substance to massing Priests for maintenance of lights, obits, and prayers for their



their soules, perswading themselves verily that they should neuer be saued without such fond babling, and so the whole Kingdom almost came into the hands of the Church-men. So those Dirges are alluded to a little Rosemary and Baies, as to a thing of no value or respect; but they are hardly so good, for indeed the Rosemary and Bayes is a decent ornament for the corps when it is carried to the graue, but as for the songs and prayers, and their faigned power to doe the soule of the dead any good, or to bee any ornament therevnto, there is no true Christian but will hold him a very simple vnderstanding man that imagines it: For as a man dyeth, so shall he come to iudgement. *Eccles 11. 3. If the tree doe fall towards the South, or toward the North, in the place that the tree falleth, there it shall be.*

*19 At length my bellish purpose was descride  
By one that vomited a poysoned Grose,  
By reason of an Antidote applide.*

The whole circumstance heereof is largely and truly recorded in the Booke of the Martyrs of the Kingdome of England, among the memorialls and acts done in the time of the reigne of King Henry the eight, to which for breuity the Reader shall be referred. Thus much onely may bee said, that it pleased the Lord to illuminate the vnderstanding of that renowned, vertuous, and well affected King with the light of his truth, whereby he discerned the hypocrisie of the Pope and his Ministers. And then caused the Bible to be printed in English, and the glorious Gospell of Christ Iesus to be truly preached, and so the whole Kingdome was plentifully fed with the heauenly and spiritt all food of the Soule, which that famous and blessed King hauing receiued and digested, it was to him as a preseruatiue or an Antidote against the Heresies of Rome, and caused him as it were to vomit out those vilde errors out of the Church of England.

*and*

## 26 BRITAINES GLORY.

*And all the Country then did beare me hate,  
And for those faults which I committed there,  
They banisht me, and so I thence came here.*

Here the people began to obserue the Doctrine and institution of Saint Paul, that is, *to flye from Idolatry*, 1. Cor. 10. 14. and to hate those detestable follies, and superstitious vanities which hindred them from the true seruice of God, according as our Sauour Christ saith, *Luke 14 26. If any man come to mee and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his owne life also (that is, he that casteth not off all affections and desires which draw vs from Christ) cannot be my Disciple.* And the gouernment of the Church being settled according to the profession now vsed, the Pope was not onely iustly depriued of his Supremacie, but his authoritie and traditions were quite abolished out of the knigdome, his Ministers put to silence, their religious or rather i religious houses (as I may rightly tearme them) vtterly defaced, according as the Lord commanded, *Deut. 12. 2. Ye shall vtterly destroy all the places wherein the Nations which yee shall possesse, serued their Gods upon the high Mountaines, and upon the hills, and vnder euery greene tree, Also ye shall ouerthrow their Altars, and breake downe their pillars, and burne their groues with fire, and yee shall hew downe the graven Images of their Gods, and abolish their names out of that place.*

20 *And all these Vines which here you planted see,  
Are of that sort, which I from thence did bring :*

The Pope and his Ministers in the manner of their worship in many things doe much derogate from Gods glory, insolently attributing their praers either to dumbe Idols, or to Saints, or Angels, which can doe them no more good then the *golden Calfe* that the Israelits worshipped, *Exod. 22. 4.* Which afterwards Moses abolished, *Exod. 32. 20.*

Such was the Religion of the Romish Catholike when  
that

that Religion was here professed, and such or rather worse  
 is it now at Rome.

*But I haue caus'd other weeds to be  
 Set with them that they may together spring,  
 And both at one time put into the Presse,  
 The Grapes and weeds to make a mingled messe.*

By these Weedes is meant the worshipping of Idols, in-  
 uocation of Saints, their rabling repetitions of *Pater-  
 Nosters*, *Aue-Maries* and *Creedes*, their superfluous Sacra-  
 ments, Transubstantiation, their obits, lights, and prayers  
 for the dead, the Popes Bulls and Pardons, and many other  
 such vaine inuentions which were neuer heard of in the  
 time of the Apostles, nor since vsed in any Church but in  
 theirs, neither indeed ought any such to be vsed, seeing the  
 Lord hath forbidden it with his owne mouth, as it is in  
*Dent. 22.9. Thou shalt not sow thy Vineyard with diuers kinds  
 of seedes, least thou defile the increase of the seede which thou  
 hast sowed, and the fruit of the Vineyard.* By this is meant, we  
 should walke in simplicitie and not to be curious of new  
 inuentions. But by this meanes it is true of them that was  
 spoken by the Prophet *Isa.* to the Iewes, *Isa. 1.22. Thy sil-  
 uer is become drosse, thy wine is mixt with water,* that is, what-  
 soeuer was pure in thee before, is now corrupt though thou  
 haue an outward shew.

*21 And to keepe well those weeds, I haue ordain'd  
 They be continually underpropt with stakes,  
 By such as I haue purposely retain'd,  
 Who in like case for their owne lucre sakes,*

*Tenne times more curious are to trimme and prime  
 Their branches, then the branches of the Vine.*

By this is perceiued that Birds of a feather will hold to-  
 gether, The Pope and his Prelates to make their Doctrine  
 more probable, haue conspired together like the false Pro-  
 phets and Priests of Ierusalem, *Ezec. 22.25.26. There is a con-  
 spiracie of her Prophets in the mids thereof like a Roaring Lyon  
 rauening the prey, they haue deuoured soules, they haue taken*  
 the

the riches and pretious things, they haue made her many widows in the midst thereof, her Priests haue broken my law & haue defiled mine holy things, they haue put no difference betweene the holy and prophane, neither discerned betweene the vncleane and the cleane, and haue hid their eyes from my Sabbaths, that is, they haue neglected my seruice, and I am prophaned amongst them. And these are such as the Apostle Paul told Titus of, Tit. 1.10. saying, *There are many disobedient and vaine talkers and deceiuers of mindes, whose mouthes must be stopped, which subuert whole houses, teaching things which they ought not, for lucre sake,* 2.Tim. 3.6. *Of this sort are they which creepe into houses, and lead captiue simple women laden with sinnes, and led with diuers lusts:* And in the margent of that text, they are expounded to be Monkes, Fryars, and such hypocrites, which I also meane to be those whom the Pope hath retained and appoynted in his Church to vphold his heresies.

22. *This mingle-mangle composition*

*Hath much besotted all the peoples braine.*

The prophet Isay speaking against the Israelits, to wit, of the hypocrites which were among them, who were altogether corrupt in life and doctrine, cryeth out against them. Isa. 28. 7. 8. *They haue erred because of wine, and are out of the way by strong drinke, the Priest and the Prophet haue erred by strong drinke, they are swallowed up with wine, they haue gone astray through strong drinke, they faile in vision, they stumble in iudgement, for all their tables are full of filthy vomiting, no place is cleane.* And as natural wine immoderately taken besotteth the braines of the outward man, and causeth drunkenness, so the superfluity and dregs of the Romish heresies filleth the inward mans vnderstanding with spiritual drunkenness, a beastly kinde of life, vomiting their vncleane errors out of their foule gorges.

*And such is their fond supposition,*

*They hold him curst that from this drinke refraines:*

It is not vnknown to any that know any thing an all of the Popes malicious disposition, how he and his Prelates curse the children of God (that follow not his vilde traditions) with Bell, Booke and Candle, as they say: Witnesse his Bulls which very often haue beene sent out against the Lords anointed Kings and Princes, and their people and Nations; and also his excommunications. But as wee are the children of *Abraham* the father of the faithfull through Christ Iesus, elected and called to our profession, so let vs stand fast in our faith, and then the Lord will turne their curses vpon their owne heads, as he promised *Abraham*; saying; *I will blesse them that blesse thee, and I will curse them that curse thee, Gen. 12.3.*

*The gaines being great for selling of this Ale,  
Hath list my head as high as Dragons taile,  
23. And all the Countrie call me Demy-god,  
Bending their knees to me with great deuotion,  
And offer Gold, Jewels and Emmerods,  
And all they haue for this my potion:*

The yearly profit which comes into the Popes treasure for pardons and redemption of soules out of purgatorie, amounteth to a great sum, The *Peter-pence* spoken of in the booke of Martyrs paid quarterly to the Friars, came to aboue 500000 li. yearly alone, Their mortuaries, gifts and legacies for Requiems, obits, and lights, is an vnknowne value: The peoples offerings at the Altar and to Images which come to the Priests vse, is a secret gaine. But if wee reckon all the trickes which they haue to get money, and adde the profit together, it will arise vnto an vnspokeable masse of wealth. The Booke of Martyrs in the time of King *Henry* the eight, demonstrateth many worthy memorials heereof, and other the deuises of the Pope and his prelates, to which I also referre the Reader. But by this meanes we see the Pope is growne mightie in riches and power, And

as the Apostle Paul saith, 2. Thess. 2. 4. speaking of Antichrist, he exalteth himselfe against all that is called God, or that is worshipped, so that he doth sit as God in the Temple of God, shewing himselfe that he is God.

*But out alas, their blind inchaunted sight  
Sees not the Adder me that doth them bite.*

The Apostle Paul to the Eph. 4. 18. as before is said, exhorteth the Ephesians not to walke as other Gentiles in vanitie of their minde, hauing their cogitations darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardnesse of their hearts. Which example is very good for vs to follow, Let vs not walk as the Romish Catholikes, for it is with them as it was with the Israelites when they prouoked the Lord with strange Gods by changing his seruice for their superstitions, Deut. 32. 28. They are a Nation void of Councell, neither is there any understanding in them. For if the Romish Catholikes were directed by the true light of the Gospell, which maketh all things manifest, Eph. 5. 13. they would easily discern the delusions of the Pope and his Ministers, who deceiue them as the Serpent deceiued Enah.

24. *And that my gaine may be enlarg'd the more,  
I haue deuiz'd a Law on paine of death,  
That none the Iuyce of Grapes shall tast, before  
The Iuyce of Weedes be mixt, whereby of breath  
I haue bereaued thousands with this blade,  
Which for that purpose only I haue made.*

Here is set forth the tyrannie and bloody persecution of the Pope. We reade Acts 8. 1. that Stephen was stoned to death for the Gospell of Iesus Christ, and that at that time there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroad through the Regions of Iudea and Samaria, except the Apostles.

But if we turne ouer all the Histories of the Iewes and Gentiles, we shall not finde greater examples of ciuelitie, and more diuellish plots of treachery, against the true Churchof God then hath beene acted and conspired by the Pope and his confederates, Priests, Iesuites, Fryars, Monkes, &c. and their followers. Witnesse that heavenly Communion of Saints, that great companie of Martyrs which haue patiently suffered death for the Gospel, by his cruell and bloody hand some in this our Nation, and those an infinite number, some in France, Italy, Germanie, and other places beyond the Seas. So that if there were no other argument, this were sufficient to proue that his inuentions proceed from the Deuill and not of God nor good men.

Wee reade in the *Reuel.* 17.4. of a vision described of *a woman araid in purple and scarlet and gilded with gold, &c.* This woman is the Antichrist, that is, the Pope with the whole body of his filthie creatures who afterwards in the 6. verse of the same Chapter (inferring his mercilesse leueritie) is said, *to be drunken with the blood of Saints, and with the blood of the Mar yrs of Iesus.*

25 *The Angell answer'd, For this impious fall  
A Iudgement on thee suddenly shall come,  
Worse then the Serpents curse, for his wilde Act  
Which in deluding Euah he had done:*

*Vengeance from Heauen shall one day drive thee out  
From this faire Vineyard with thy Rabble rout.*

Here is set forth the iudgement of him and all persecuters. The vision of the beast mentioned, *Reuel.* 17.8. is meant by the Romane Empire, which being fallen into decay, the whore of Rome vsurped authoritie, and as he proceeded from the Deuill, thither shall returne, as in the Margent of the Text, The words are these, *The beast that thou hast scene was and is not, and shall ascend out of the bottomesse*

lesse pit, and shall goe into perdition. And Reuel. 18. 2. the overthrow of Rome is described vnder the name of Babylon thus, *And the Angell cried out mightily with a loud voice, saying, It is fallen, it is fallen, Babylon that great Citie, and is become the habitation of Devils, and the hold of all foule spirits, and a Cage of euery uncleane and hatefull bird.* Again, Reu. 19. 19. 20. the destruction of Rome is prefigured in these words, *And I saw the beast, and the Kings of the earth, and their warriours gathered together to make-battaile against him that sate on the horse and against his souldiors, (that is, the Pope and the worldly Princes shall fight against Christ,) but the beast was taken, and with him that false Prophet that wrought miracles before him, whereby hee deceiued them that receiued the beasts marke, and them that worshipped his image, These both were cast into a lake of fire burning with brimstone:* (which will bee accomplished at the second comming of Christ.) Also, Reu. 20. 10. there is his perpetuall damnation set forth in these words, *And the Diuell that deceiued them was cast into a lake of fire and brimstone, where the beast and the false Prophet shall be tormented euen day and night for euermore.*

26. *Who pitifully shall lament thy case,  
The aspect thereof will be so vehement:*

It is written of the whore of Babylon. Reuel. 8. 8. 9. 10. 11. *That her plague shall come at one day, death, and sorrow, and famine, and shee shall be burnt with fire: for strong is the Lord God which will condemne her, And the Kings of the earth shall bewaile her, and lament for her, which haue committed Fornication, and liued in pleasure with her, when they shall see the smoake of her burning, and shall stand a farre off for feare of her torment, saying; Alas, alas, the great Citie of Babylon, the mighty Citie, for in one houre is thy iudgement come, And the Marchants of the earth shall weepe and wayle ouer her, for no man buyeth her ware any more. By that is meant both they that temporally haue had profit by the strumpet, and also the*



## BRITAINES GLORY. 33

the spirituall Marchants shall for sorrow and want of their gaine cry out and despayre: for besides their spirituall liuings, the Monkes and Fryers, as somtimes they were here in England, being stewards to Cardinals, Bishops, and Abbots, were temporall Marchants, and held and occupied Farmes, Mannors, Granges, &c.

*But others shall reioyce at thy disgrace,  
And for deliuerance from thy mischeifes sent.*

The children of God shall reioyce at the fall of Antichrist, as in the *Reuel.* 19. 1. prayses are giuen to God for iudging the Whore, and for auenging the blood of his seruants, in these words: *And after these things I heard a great voyce of a great multitude in heauen, saying, Hallelu-iah, Saluation, and glory, and honor, and power, be to the Lord our God, for true and righteous are his iudgements, for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.*

*And therefore double shalt thou punisht be,  
For thy delusion and vilde Tyrannie.*

In the 137. *Psal. ver.* 8.9. They are said to be blessed that could repay the like to Babylon, where the Israelites were so tyrannously handled, *O daughter of Babel worthie to be destroyed, blessed shall he be that rewardeth thee as thou hast serued vs, blessed shall hee be that taketh and dasheth thy children against the stones.* But in the *Reu.* 8.6. speaking of the whore of Rome, it is said that her reward shall be double, *For there was a voice heard, saying, Reward her euen as she hath rewarded you, and giue her double according to her workes, and in the cup that she hath filled to you fill her the double.*

27 *And then me thought I was translated thence  
Into a Paradise replenished  
With fruitfull Trees, Corne, Vines, and Hearbs.*

By this Paradise is meant the Kingdomes of England, Scotland and Ireland: A comprehensible Type of the in-

comprehensible excellencie of the holy Ierusalem, spoken of in the *Reuel.* 21. 10. descending out of Heauen from God. And by the Trees, Corne, Vines and Herbes, is vnderstood how plentifully the word of God aboundeth there: for sometimes the Gospell of Iesus is compared to a Tree, *Re. el.* 22. 2. *Which beareth 12. manner of fruits, and gaue fruit every moneth, and the leaues of the tree serued to heale the Nations with:*

- This is the tree of life, Christ the life of his Church, and is
- common to all his, and not peculiar to any one sort of people. Sometimes the Gospell is compared to Corne, as in the parable of the sower. *Math.* 13. 3. *Behold a sower went out to sow, &c.* Sometimes it is compared to Vines, as before is mentioned in the 14. staffe. And in respect the Gospell is the spirituall foode of the soule, it may bee compared to
- herbes and any other sustenance, which is the naturall
- foode of the bodie, applying the one to the soule spiritually as the other is applied to the body naturally.

from whence

*The Tyrant had before bene banished:*

- 16. *Who when he kept it was not so perfidious.*

*As is the man that keepes it now Religious,*

- This our Nation is the Paradice where the pope sometime
- did beare such great authoritie, as before is relation made
- in the 14. staffe: And from whence he and his errors were
- abolished as in the 19. staffe: Whose perfidious treacherie,
- he himselfe hath heere already at large demonstrated. But
- the Lord be praised, wee haue now a Religious Soue-
- raigne Lord King *James*, who is supreme head and gou-
- ernour of our Church vnder God, to whom for sinceritie
- and truth in Religion, the speech of Saint Paul may bee ap-
- propriated, *Eph.* 4. 20. *That he hath learned Christ, and hath*
- *heard him, and bene taught by him, as the truth is in Iesus,*
- *that is, he hath cast off concerning the conuersation in*
- *time past the olde man, which is corrupt through the deceiue-*
- *able*

able lusts, and is renewed in the spirit of his minde, and hath put on the new man, which after God is created in righteousness and true holinesse.

And for integritie of life, he is like vnto Samuel, 1 Sam. 12. 3 And for vprightnesse in heart he is like vnto those worthy Kings, Iosias, Hezekiab and Dauid, whose desc:ued commendations are singularly set forth in the Booke of Ecclesi, cap. 49. And God grant that he may long liue to multiply his vertues in himselfe and his Royall issue.

28 For baning Children, he instructs them how They may those Trees, Corne, Vines, and Hearbs best keepe From Caterpillers, Cankers, and the Sow, That longs into that place by stealth to creepe, To spoyle the Paradise: Of which sort there were Some by that Tyrant left of purpose there.

By the Caterpillers and Cankers is meant all such as eyther enuie, or with hurt to, or depraue, derogate or speake ill of the true Preaching of the Gospell of Christ, of what Religion or Sect soeuer they be: But by the Sow is particularly intended the Papist, of which there bee too many yet remaining, that doe much hurt secretly to the weake members of our Church, animated and set on by the Pope: but by the religious care of our vertuous King, the Paradise is pretty well rid of them; the Church is reasonably cleered, and the word of God more plentifully planted amongst vs, then heretofore: it hath beene. And herein all the world may see his Maiesties great prouidence in the education of his Children, for the continuance and vpholding of the Gospell, according to the comandement of the Lord, Deut. 11. 18. 19. Therefore shall you lay up these my words in your heart and in your soule and binde them for a signe vpon your head, that they may be as a frontlet betweene your eyes, and you shall teach them your Children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest up.

## 36 BRITAINES GLORY.

29 So that this Paradise is like to flourish  
 Vntill the finall period of all things,  
 For his sayre issue know well how to nourish  
 Those holy Plants, and those cleere water-springs  
 Running there-through to keepe from foule pollution  
 Till all things haue their finall dissolution.

Here is set forth the excellent towardnesse of our renowned Prince Charles, Prince of Wales, Fredericke Prince Elector Palatine, and the Lady Elizabeth, his Wife, as the Issue of our Royall King, which may well be said to be sayre and beautifull: Not as Absolon, That was comely in outward proportion onely, 2 Sam. 14. 25. Nor as Saul which was a goodly young man and a sayre, 1 Sam. 9. 2. for among all the Children of Israel there was none goodlier then hee in person: Nor as the Daughters of men, whom the Sonnes of God saw were sayre, Gen. 6. 2. For this is but the beauty of the flesh which withereth and decayeth like grasse; 1 Pet. 1. 24. But their beautie is an euerlasting beautie, which excelleth the beautie of all other Princes in Christendome, and like the Sunne appeares glorious to the whole World, their beauty is the Diuine beautie of their soules, made and fashioned after the image of Christ Iesus.

The holy plants of that Paradise they haue learned of their Royall Father to nourish, that is, they allow and maintaine the Gospel truely preached amongst vs: and to keepe those cleere watersprings from pollution, that is, that the word of God be not defiled with heresies, wherupon dependeth a great hope of the prosperous estate of this kingdom, for the Lord hath promised, that whosoeuer meditateth his word continually, his daies shall be multiplied, and the daies of his children, as long as the Heauens are aboue the earth, Deut. 11. 21.

30 And how prouision is by Vertue made  
 To keepe the Caterpillers from the trees,  
 Is thus; A fire underneath is laid,

whose

*Whose smoake consumes them as in swarmes of Bees*

*Is used commonly to rid the Drones,*

*And so they proue continuall fruitfull ones.*

Under the name of Vertue is comprehended our Royall King *James*, for whose desert no lesse name can bee giuen him, seeing that God hath endued him with such full measure of Faith, knowledge, temperance, and godlines, which is euidently scene in that he is continually carefull and provident that the Gospell of Christ may haue free propagation, and so proue fruitfull amongst his subiects, and that it be not hurt or violated by ill affected people, who as Caterpillers are consumed with fire, so are they vtterly destroyed by the truth of the word professed, which is also compared to fire, Luke. 12. 49.

31 *And that the Corne from Cankers may be cleane*  
Thousands of carefull Labourers are fitted  
To polish, cleanse, and winnow, by which meane  
None but good Seede is to the ground committed :

*The like care is to cleare the hearbs from weedes,*  
*So there good Corne and good Hearbs onely breedes.*

That the word of God be not mingled with the false doctrines of Heretikes, thousands of diligent preachers are provided, who are called Laborers, Math. 9. 37. who as S. Paul saith, 2 Cor. 4. 2. haue cast from them the cloakes of shame (meaning such shifts and pretences as become not them that haue such a great office in hand) and walk not in craftinesse, neither handle the word of God deceitfully, but in declaration of the truth approue themselves to euery mans conscience in the sight of God.

32 *But to keepe out that beastly breed of Swine,*  
Three thicke-set hedges decently are placed  
About the Paradice, lest they should undermine,  
And so it might be vtterly defaced :

*These fences being strong, this stincking rout*  
*Shall ne're get in, though they rutane round about.*

The

## 38 BRITAINES GLORY.

The three thick-set Hedges are three sorts of people principally in this his Maiesties Dominions, which being true and sincere professors of the Gospell of Christ, and stedfast and confident in their profession, doe keep out the Papists insinuation and incroaching into this Kingdome, with the traditions of their deuillish inuentions. And as long as they continue in the true faith of Iesus Christ, it is impossible that the Pope with all his host of erroneous and subtile Clergie, shall euer haue any place heere, though they work neuer so closely, or diligently range about seeking to seduce from the true faith daily by cunning circumstances, such as they finde or suppose to be weake members of the Church of Christ.

33 *The first and out-most hedge is guarded well*

*By Champions of valiant condition,*

*Who watch continually them to repell*

*With shield and speare, or sword, or such munition:*

*And if the Swine but once come n. are that fence,*

*One of those weapons sure shall beate them thence.*

The first outward hedge or defence consisteth of three degrees of people, viz. Nobilitie, Gentry and Commonaltie, of vertuous and Religious disposition which being of the number of the faithfull, are well provided with their spirituall weapons to repell the darts of the Papists. For by the shield, speare or sword is not meant those which are material: for the exercise of such weapons is forbidden in some respect, *Matth. 26. 52. Put up thy sword (saith Iesus) into his place, for all that take the sword shall perish with the sword.* And *Reuel. 13. 10. If any lead into Captiuitie, he shall goe into Captiuitie* (this is meant of leading soules captiue) *If any kill with a sword, he must be killed by a sword.* Neyther indeed is it the sword or bowe or any other materiall weapon whereby Gods children overcome, *Ios. 24. 12.* But by this shield is vnderstood the shield of faith, by the sword, the sword of the spirit. For the faithfull haue not onely to strue against men and themselves, but also against Satan their spiritual

rituall enimie, which is most dangerous, for he is ouer our heads so that we cannot reach him, and therefore he must be resisted by Gods grace. *David* by faith feared not to fight with the Giant *Goliath* with a sling and a stone, for he flung away from him his Armour and weapons which *Saul* put vpon him, 1. *Sam.* 17. 37. 39. Nay, by faith we resist the Devil, and ouercome both the World & him. 1. *Joh.* 5. 4. For all that is borne of God ouer cometh the World, and this is the victorie that ouer cometh the World, euen our faith.

Also in the *Rewel.* 19. 15. the word of God is called a sharpe two-edged sword, in these words, *And out of his mouth went a sharpe sword, that with it he should smite the Heathen, for he shall rule them with a rod of Iron, &c.* These are infalliable weapons which the weak faith of the Papists is not able to resist; which shewes that their faith is but counterfeite, and that ours is the true Catholike and Apostolike.

34 *But if the Swine doe chance to sneake vnseene  
Of all that well approued outward guard,  
Within their hedge, a little space betweene  
The first and second fence, them to reward,  
Lye Beagles to discover the intrusion  
Of those, that wish to Paradise confusion.*

Vnder the name of Beagles is comprehended all subordinate officers and Ministers, who are appointed by the superiour powers to hunt out or make inquisition or search for all slye Recusants, Papists, Iesuits, Priests and such like, who closely sneake and insinuate into the bosomes and hearts of many well disposed persons, attempting to extirpate and roote out their well affected thoughts.

35 *Being set on by this quick-sented Crue,  
The second guard, being hunt-men, soone prepare,  
Who make those Swine their boldnesse for to rue,  
By force of Iauelin, Pistoll, Pike, or Speare:  
Whose proued shields, and vertue of their Armes,  
Them 'gainst a thousand Swine will saue from harmes.*

After



After these subordinate officers haue found out any such they report to the Iudges and Councell of this Land, who are put in the place of the second Guard, and are likened to huntsmen, because indeede, if the knowledge of such persons come once to their eares, either they doe vtterly subdue them with their spirituall Armes, strong arguments of Religion; or else they chase them quite out of the Kingdome: I haue obserued in them which now supply those eminent places of authoritie and iustice, that they haue a watchfull care for the suppression of all hereticall and diabollicall Inuentions that may happen to proceede from the fantastickall delusions of seducers, and maintenance of such things as shall tend to vertuous institutions, and are so sufficiently furnished with the weapons of the spirit, that a thousand foolish blinde Papists with all their philosophicall deuises, are not able to preuaile against the least one of them, whereby is approued the sinceritie and truth of their Religion, & the inuincible power thereof; which as it worketh in them vprightnesse of heart; so it arayeth them with many other vertuous induments, as mildnesse, aswell to poore as rich; indifferencie, in the hearing of causes, aswell for strangers as their friends, sinceritie in affection, soundnesse in their skill and iudgement, constancie in their resolutions, besides great prudence in politrique gouernment, and that which is the true token of a wise discreete Iudge, to be more apt to heare, see, and consider, then to speake or giue iudgement, which should be also in euery person of what degree or condition soeuer, seeing that nature hath giuen all men two eyes, two eares, and but one tongue: To conclude, if any Nation vpon the Earth be well supplied with a vertuous Councell and vpright Iudges, this Land may boast therof, which is furnished with such as are spoken of *Exod. 18 21. Men of courage, fearing God, men dealing truly, hating couetousnesse, Deu. 16. 18. That iudge the people with righteous iudgement, that wrest*

not



## BRITAINES GLORY.

43

not the Law, nor respect any person, nor taketh reward, which  
blindeth the wise and peruerteth the words of the iust.

36 But say a foule Swine in a cleane beasts skinne,  
Were closely put (as none but cleane come there)  
Thinking by subtile policie to get in,  
Yet would it be descrie ere it come neere :

For the third guard is clad in Armes compleat,  
And search each beast that thither comes to eate.

37 And they with compleat furniture addrest,  
In single combat shunne no fierce assault,  
Such manly courage resteth in their brest,  
From an whole host they neuer will reuolt,  
But fight couragiously and winne the day,  
And carry conquest for their prize away.

By this third Guard is meant the Reuerend and learned  
Bishops of this Kingdome, which are compleat in all things  
that appertaine to their place and calling, and they are like  
a nest of Eagles, whose eies stedfastly looke vpon the Sun  
without winking, whose iudgements discern Diuine My-  
steries, whose profession in Ecclesiasticall gouernment is  
sutable to Christs & the Apostles prescription, whose prea-  
ching & writing manifesteth the truth of their Religion,  
and whose godlineffe and vertue is scene by their life and  
conuersation, whose learning aboundeth like the Sea, and  
whose wisdom extendeth throughout the whole Land.  
God forbid that euer bastard egge should be hatcht in this  
nest, for what greater confusion then errors & diuisions in  
Religion; These are they that search the Papiests insides  
though they appeare neuer so faire in the outside. These,  
are the Tutch-stones that trie the false faith of Recusants,  
These make the Priests and Iesuites appeare to the world  
as they are, like the Scribes and Pharises, Mat. 23. 21. Hypo-  
crites

*crites which make cleane the outside of the Cup and of the platter, but within they are full of bribery and excesse, And like painted Tombes which appeare beautifull outward, but within are full of dead mens bones and of all filthinesse. These are Gods warriors and Champions that are strong in the Lord, and in the power of his might, Epheſ. 6. 10. That haue put on the whole Armour of God, their loines girded with veritie, and hauing on the brest-plate of righteousness, and their feete shod with the preparation of the Gospell of peace, and haue taken the shield of faith, the helmet of Saluation, and the sword of the spirit. Let no simple Romish Catholike presume to make trial of their profound knowledge, lest as they deserue, they suffer a disgracefull repulse.*

*38 This goodly Paradise thus is safely kept  
From uncleane beasts, chiefly from Wolues and Bores,  
By Vertues care and prouident respect,  
Who chiefe Commander is, and keepes the doores,  
And lets all in and out, and sets these guards,  
(Whom for their paines he daily giues rewards.)*

*39 And so the Lambs and silly Sheepe feede free  
From the Wolues rapine, and the Swines infection,  
Plentie of Corne is alwaies seene to bee,  
And fruits great store, by Vertues good direction,  
Good Sallet hearbes abundant, water cleare  
(As if it were distild) in Riuers there.*

*Oh that I had the spirit of perfect wisdom, that I might here set forth our Salomon, our Royal king in his true shape, of whose excellencie I am ravisht with admiration, O King, the Lord hath anointed thee with his holy Oile, as he anointed his seruant Dauid Ps. 79. 20. Prosper with thy glory, Ride upon the word of truth, and of meeknesse, and righteousness, Ps. 45. 2. 4. It is thy goodnesse and carefull prouidence O King to elect such worthy and wise Bishops, Councell, Nobilitie and Iudges, for the defence of this Kingdome, who are as guards*

and bulwarks, Forts and defences against the Rauening Wolues, the merciles Papists, (who as they are the enimies of Christ may be so called, *Mat. 10. 16.* also) *That seeke to deuoure the sillie Lambes* (your poore subiects.) *Acts. 10. 29.*

Thou art the sole Commander and Supream head vnder God of this our temporal Paradise, the Lord make thee great in the Kingdome of Heauen at the day of thy dissolution. By thy protection we haue plenty of spirituall Corne, the bread of life: plenty of spirituall fruits and hearbs, the foode of the soule: and plenty of spirituall water to refresh our spirits, to wit, the Word of God truly taught amongst vs, the Gospell of Christ Iesus; which as I haue shewed before, is thus in seuerall places so compared. And vnder thee O King, we are happy aboue many other Nations for the peace and tranquillitie of our Land.

40 *And those three Guards me thought deuoutly prayd  
For the continuance of this heauenly place,  
And God graunt Vertue all happinesse they said,  
And his posteritie, with increase of grace,  
Mercy, and peace, for euermore. And then  
Legions of Angells answered, Amen.*

*King  
James*

St Paul writing to Timothy, *1. Tim. 2. 23.* declares, that it is a good & acceptable thing in the sight of God our Sauior, that supplications, praers and intercessions be made for Kings and for all that be in authoritie, And heerein is obserued the allegiance of these eminent persons and the generall loue and dutie of the people, whose daily inuocations of God according to the Apostles direction, are deuoutly made for all spirituall and Temporall blessings to be multiplied vpon the King and his Royall Issue, which, the Lord grant may be infinit without number or measure. *Amen.*

FINIS.